highest entity in creation. It is not an organ but animates
and exercises all the organs. It is not a function like the
power of memory, of calculation, of comparison, but inter-
penetrates and uses them as hands and feet, in fact, as its
own powers. It is not a faculty but a light. It is not the
intellect or will but the master of the intellect or will and
the background of our being in which they lie. When the
self breathes through man's intellect, it is genius; when it
breathes through his will/ it is virtue ; when it flows through
his affections, it is love.

In Brihadaranyaka, Yajnavalkya gives a most compre-
hensive exposition of the self as the knowing subject in
his conversation with King Janaka(Chap. IV, third Brahmana),
To the king's query ' What is the light of man ? ', the Rishi
first refers him to the sun, next to the moon, then to the
fire, afterwards to the sound. Dissatisfied with the Rishi's
evasive answers, the king asks him : "
When the sun has
•set, 0, Yajnavalkya, and the moon has set and the fire is

gone out and the sound hushed, what is then the light of
man ? " Yajnavalkya said : <{ The self indeed is his light,
for having the self alone as his light, man sits, moves about,
does his work and returns/' To the king's query: " Who
is that self?", Yajnavalkya replied: (t *He who is within the
heart, surrounded by the Pmnas {senses), the person of light,
consisting of knowledge. He, remaining the same, wanders
along the two worlds, as if thinking, as if moving. During
sleep (in dream) he transcends this world and all the forms
of death (all that falls under the sway of death, all that is peri-
shable). In other words, the self, the knowing subject, who
has consciousness for his essence, persists without change
through the states of waking, dreaming, sushupti (dreamiest
sleep), death, migration and its final deliverance."* The subtle
character of the self is thus described by Rishi Svetasva-
tara:—" *The individual self is to be known as a hundredth
part of the hundredth part of the point of a hair. And yet it is*